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No Other Name.

There is no other Saviour but my Lord,
There is no Gospel but His Word;
Upon that Word I stay my soul
Till earth and heaven away shall roll.

There is none other than His name,
To save from guilt and death and shame;
And in that name my heart shall trust
Yea, when this frame shall sink to dust.

There's no atonement but His cross,
All earthly means are death and loss;
Through that cross my soul shall stand
Among the just, at God's right hand.

There is no refuge but in Him,
Secure, when sun and stars are dim;
'Tis there this guilty soul shall hide,
And through eternal years abide.

No other name to man is given,
No name beneath the vault of heaven—
That Name upon the cross engraved—
By which the guilty must be saved.

—Thomas A. T. Hanna.

Things In General, Some Things In Particular.

A Good Plan.—I received a neat card about the size of a postal card, containing a list of subjects for April and May. 'A world in a little ship, or caught in a storm.' 'Does the religion of the Bible make cranks?' 'Religion and politics, or shall Christianity run the Government?' Are some of the striking titles. Under them are the following lines:

Dear Friend: The above are titles of sermons to be preached by the Pastor of the Brethren Church on the dates affixed. Whether of our communion, or of another, or of no communion, you are invited and welcomed to these services. May the Word make you wise unto salvation.

A. D. GNAGEY, pastor.

I was glad when they said unto me: Let us go into the house of the Lord.—PSALMS cxxii. 1.

I am always glad to see such advertising; it is an indication of life, and earnestness. If religion was advertised as earnestly as some patent medicines, there would be more souls saved, and the kingdom greatly enlarged. It is not our business to advertise mortality or immortality, but Christ, and when crooked sinners touch him all else will be made strait. Preach Christ.

A Startling Fact.—As brother Crofford and self were riding in a street car bound for the Park, we read in one of the advertising apartments the following startling facts:

'*The Saloon Tempts The Weak, Breeds Crime, Increases Taxes, Is An Outrage On Public Decency, And Fills Our Jails With Criminals. Vote It Down.*'

Yes it does all this and more. It destroys the soul, and the best thing to do is to vote it out. This will put the thing to rout.'

We Are To Do Our Part.—'We trust the Lord and the brethren will encourage him.' So says a brother of brother Keim. Now he is pretty sure of the Lord's part. He is with us always, but what brother Keim now wants is encouragement from the brethren and the practical kind. A crowd gathered around a man who lost his horse, and sympathized with him. A man came around and took in the situation, put his hand in his pocket, and pulled out five dollars, and said, I sympathize with this man five dollars worth, how much do you? And the crowd scattered. Now God will do his part, if we do our part. Bro. Keim needs encouragement. Kind words are good as far as they go, but they alone will not save the College. Back them up by cash, and thus let faith be shown by work. Do you sympathize with Bro. Keim, if so how much?

A Point Well Taken.—The Central Baptist has this sensible advice concerning a very prevalent evil in church life: "'Our pastor is a very good man, but—' Now, dear brother, please stop right there. Let that 'but' end what you are going to say. Many a pastor has been ruined by these qualified commendations such as you were just about to give to your pastor. The good man does not profess to be perfect. He is trying to do his best. It may be that he does not suit your ideas in some respects, but you are not the only person he has to benefit and please, and the things which are objectionable to you, may make him attractive to some other people. Now, if you love your church and want to help your pastor, talk about his virtues and pray over those things which you regard as his defects. Try this plan for a while, and see if it does not work well."

JOHN DUKE MCFADEN.

Dayton to Philadelphia and Harrisonburg.

BY S. H. BASHOR.

On Saturday May 4th, I left Dayton, O., for Harrisonburg, Va. On the way I concluded to visit at a number of points, called on old friends and partially fill obligations formed years ago. At Louisville, O., I was met by Bro. John Keim and conveyed to his hospitable home, where I spent the Sabbath. The brethren had made appointments for me Sunday morning and evening and Monday evening. We had good congregations and had the pleasure of renewing many old acquaintances among whom were the Keim brothers including Jacob, formerly one of the faculty of Ashland College and latterly of Dakota. He and his family have settled at Louisville and will make it their home indefinitely. Bro. Lewis Hang, Dr. Baker and a host of others came in for a full share of remembrance and the visit was one of profit as well as pleasure. Sister Katie Harshbarger whom we had in some way incorrectly learned was dead was present at the meeting and is still active and earnest in the cause. Bro. Josiah Keim was absent canvassing for the College. It was at this place I held the discussion with Elder William Dillon of the United Brethren church. I understand the United Brethren church has succeeded but indifferently since the discussion, while our people have had a continued healthy growth and are yet in a flourishing condition. The church is at present without a pastor but we have recommended a man who we think would give good satisfaction and will be secured.

Bro. John Keim saw me to the train Monday night at 10 o'clock, when we clasped hands and I embarked for the east. At 5:20 Tuesday morning I landed at Johnstown, Pa., and went direct to my old home, mother Cobaugh's where I spent so many days and weeks in the years gone by. It seemed like returning home. Bro. J. B. Rittgers, the new pastor of the Johnstown church is a young man of limited experience, but full of promise, is doing excellent work and is fast winning his way into the hearts of the people. He is receiving substantial encouragement by an enlarging membership and an increasing congregation. P. S. Cobaugh, W. S. Adams, Daniel Crofford, R. Z. Replogle and M. W. Keim were among the old friends I had the pleasure of meeting. With most of them I visited and 'broke bread' and conversed upon things connected with the general welfare of the church. I also met many of the brethren of Conemaugh among whom were George Berkeybile, Hiram Gouchnour, Pat O'Neil, Bro. McCartney and D. F. Ramsey, their preacher. Preached at Johnstown three evenings and at Conemaugh lectured on the Constitutional Amendment. Visited in the homes of brethren Berkeybile and Gouchnour. Bro. Berkeybile's has always been my home when at Conemaugh, and if Bro. George and his excellent wife receive any sort of reward for all their kindness to preachers they certainly will be compensated for their ministrations in my case as I have not only boarded with them when preaching there, but have been cared for as a son or brother when ill health made me a burden. Bro. Gouchnour is one of the Prohibitory Amendment committee and it was through him I lectured in Conemaugh and received substantial tokens of appreciation. He not only solicited the lecture but gave up his work and devoted the day to making it a success. Bro. Ramsey is in the merchantile business through the week and fills the pulpit on Sunday.

I had intended to visit Bro. W. L. Spanogle at Martinsburg, but owing to the hitch in the arrangement, I lectured at Conemaugh instead, and on Saturday went to Philadelphia where I remained preaching each evening until Thursday. There is so much to say of my visit at this point that I scarcely know where to begin. I was the guest of Bro. J. D. McFaden, the pastor of the church, in whose family I enjoyed a very pleasant home. Our correspondence began previous to his ordination to the ministry in our church and has been more or less regular ever since. Bro. Elwood Roberts, superintendent of the Sunday School is an old friend I was delighted to meet, as were the Cassel brothers. There I met Elder E. A. Orr who has been pastor of the Marshal St. German Baptist church, but has now resigned and is living in the bounds of the Green Tree church. Elder Orr's pastorate in Philadelphia was as successful as could be expected under the circumstances but no man can accomplish a very great work in any church which occupies the position of compromise the Marshal St. church does. It claims to be loyal to Annual meeting but is not carrying out any of the Annual meeting characteristics. They have been making an effort to unite with our people, but they want union on the same principle the boa constrictor wanted union with the goat: when it was consumated it was all boa and no goat. Elder Orr is not a very radical defender of the Lord's Supper and feet-washing as ordinances of the church, and has reached a point in his education where church ordinances are of minor importance. He will get over that sort of thing by and by. There are periods in the life of all ambitious men when things of paramount importance appear big with insignificance?

During my stay in the city several things of importance occured of which Bro. McFaden will probably inform the public. We baptized and ordained a gentleman who we have every reason to believe will be of much value to the general cause. He has had considerable experience, has been an able and efficient worker for Christ, is a ripe scholar and made the change in church relation from doctrinal considerations after much study and investigation. He came well recommended both as to character and efficiency. But a fuller report will be given by and by.

Bro. McFaden and I entered into a business arrangment by which much of the history of my past work as a preacher and evangelist will be given to the public. Those who may receive a note from Bro. McFaden soliciting a report of meetings or incidences, which have formed a part of my ministry can give them with the assurance that he has my full consent in the preparation of the work. Others who may remember incidences worth preserving will confer a favor by writing them out and sending them to Rev. John Duke McFaden, 2437 North 8th St., Phil., Pa.

From Phil. I came to Hagerstown, Md. I spent a day and night with Bro. E. B. Shaver at his new home at Funkstown. Bro. Shaver has charge of a large church and has a large amount of hard work laid out for the present year. I also met father Cost, Welty, Fahrney, T. J. Fahrney, Bro. Grossnickle, the Emmerts and others, but as my stay was short could not spend much time with each. I am now with the church in Rockingham county, Va., where Bro. J. G. Snider has charge. The church has a membership of about 160 and needs much earnest work and thoughtful care. Next week I will visit Maurertown, Va., where Bro. Frank Koontz has charge and then go on to Meyersdale, Pa., where I will stop with Bro. A. D. Gnagey's charge over Sunday then return to Dayton, Ohio, 22 Quitman St., where my address will be till about June 20th. I expect to be present at the Ohio State Convention. I see Bro. Kilhefner says 'Bro. Bashor will deliver his famous lecture on Pulpit Reminiscences for the benefit of the Home Mission Fund on Thursday evening June 6th.' Just how famous it is I fear to say. It is only an off hand conversation on the experiences of thirteen years as a roving evangelist.

While with Bro. McFaden in Philadelphia I picked up almost enough matter for several new sermons which I may yet decide to weave into a lecture for popular audiences.

Bro. McFaden's book and tract work has become a rather extensive business. He has sold 50,000 of the 'Story of Jesus' alone and the little work still sells at a rapid rate. Bro. Mc. is essentially a book and tract maker and ought to be connected with our general publishing interests. He may be by and by.

About June 25th or July 1st I will begin the work for a few months at Mexico, Ind. We hope to accomplish a work for the church there that will place it in an entirely self-supporting condition. I am a little fearful that our Dayton meeting must be postponed for the present on account of insufficient funds. But will know definitely by June 6th.

May 21, 1889.

Warsaw, Ind.

Saturday evening, May 4th the Brethren held their communion. It was a feast of the soul. The house was crowded, yet the best of interest prevailed. One Methodist brother remarked, it was according to the Bible. We are prospering so far as the working of the spirit is concerned.

College Corners.—Friday evening May 9th, I came here I stopped over night at North Manchester with my old room mate, F. C. Switzer, also met Bro. J, H. Swihart, who was holding the fort here. I tried to excuse myself, but Bro. Swihart said, you have to preach. Well, when I could not help myself, I did the best I could under the circumstances. Saturday morning I started for College Corners, where I remained about a week. Had very good meetings. On Thursday night preached for the people at Somerset. Here we met brethren who tried to make me feel at home and we did. Arrived home Friday noon, left on the 3 P. M., train again for La Paz. Here the people seem to be interested in the cause of the Master.

My wife and family left this morning for southern Ohio, where they expect to spend part of the summer. I shall travel in the interest of the heavenly kingdom. If there are any churches desirous of a few meetings, and if my services are desired, I will try and respond. Address me at Warsaw, Ind.

J. H. PALMER.